

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WEAK ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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THE PREACHER.

A SERMON.

DELIVERED IN THE UNIVERSALIST MEETING
HOUSE IN HAMPDEN, ON FAST DAY, APRIL 8,
1830.

BY JAMES W. HOSKINS.

TEXT.—"Sanctify ye a fast; call a solemn assembly; gather the elders and all the inhabitants of the land, into the house of the Lord your God."—*Jer. i. 14.*

It has been the custom from the earliest period of antiquity, upon great occasions, and preceding great deliberations, to "proclaim a fast;" the primary object of which was, undoubtedly, to call off the mind from other objects, and fix it steadily upon the one to be accomplished. And in this its utility is readily perceived, for it is of the highest moment in deliberations and actions of great importance, that the mind should be free from all minor cares. In agreement with this just sentiment, we learn from the historical books of the Old Testament, that when the Jewish nation were about to undertake some great work, they proclaimed a fast, to enable the people by discontinuing their usual occupations and ceasing from minor cares and objects of pursuit, to deliberate coolly and think deeply upon the object in view, before they began to act. But this wise institution, in time, like many other wise institutions, degenerated into a superstitious and bigoted religious observance; in which the fanatic sought to make himself acceptable in the sight of heaven by acts of bodily mortification, and in which the bigot sought to show off his humility to the best advantage.

Against this abuse of a wise institution, we find the prophet Isaiah entering his protest, in the 58th chapter of his prophecy. "Is it such a fast that I have chosen [saith the Lord] a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord?" And our Saviour looking rather at the internal than the external state of the man, in giving directions to his disciples how to perform their religious services, cautioned them against that abuse of this institution, by which the hypocrite would make it the occasion for shewing to the world how very humble and devout he could be, or by which the Pharisee could take occasion to shew to the world how proud he was of his humility. "Moreover," said he, "when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast. But thou when thou fastest anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father."

God by his prophet and by his Son, would seek to restore this important institution to its natural and original use; and would discard all those unnatural glosses which the fanatic would put upon it, and discourage those worse than foolish uses to which the hypocrite would subvert it.

A fast in its primary import and design, is one of the most natural of all institutions; and seems to have its foundations laid in the constitution of the human mind. To be convinced of this, it is only necessary to take a retrospective view of our own conduct, when we have been engaged upon important subjects which have required deep study and reflection, and cool dispassionate deliberation. On such occasions how natural it is to seek retirement; to call home our thoughts; to quit our customary avocations, and to fast from every minor consideration, that we may have our minds centered upon the great object upon which we would deliberate and be prepared to act upon. If the subject be of great importance we should not think of feasting; the most sumptuous banquet would have no charms in our eyes; nay, the most simple viands would be far more acceptable than the well-stored table. And here nothing could be unnatural; nothing forced; but our conduct would flow spontaneously from what nature itself would dictate. But if the subject be of minor importance, the fast then becomes purely mental, and the retirement of the hour from customary pursuits, and the ordinary routine of our thoughts sufficiently prepare us for vigorous action.

Under this view of the subject we cannot avoid seeing the inutility and the utter folly of appointing a season of fast, merely for the purpose of going without proper and necessary food. A true fast may lead us to avoid repletion lest it should prevent our thoughts from flowing in the right channel, and unfit our minds for deliberation; but to make this the object, would be a sad mistake of the means for the end. It would be deliberating for the purpose of fasting, instead of fasting for the purpose of deliberation.

Some have supposed that a fast was necessary to bodily health; and that ancient legislators gave it the sanctions of religion, in order to promote the health of the community. Perhaps this may have been the case in some instances, but if so, it would only manifest the folly of the legislator, and would be of no possible utility to the people. He might as well have set apart

a certain day in which all his subjects should take a prescribed medicine, whether sick or well, because physic was sometimes necessary to health. I cannot suppose that the practice of setting apart time for the purpose to which this day ought to be consecrated, originated in a regard for the health of the community; because this would rather be the business of the physician than of the legislator, as it does not relate to the general, but to individual health. And it is much more rational to suppose that it was first suggested by the natural inclination of the mind to fast from its ordinary food and usual avocations, prior to engaging in affairs of great importance.

The real design of a fast seems to be better understood of late years than formerly; and the proclamations of our Governors have become directories to the mind as to what subject we should fast upon. In them we are not required to abstain from that necessary food which the body demands, and a temperate use of which is even necessary to the mind, when engaged on those subjects upon which we are required to meditate, and which would fast to no purpose when nature was calling loudly for her customary nourishment. But we are required to abstain from those things which war against our happiness as individuals, and our prosperity as a nation. Such is the Proclamation of our Chief Magistrate upon this occasion; and however widely we may differ in opinion upon his right to the gubernatorial chair, or his usefulness while he occupies it, we hope that all party distinctions will be laid aside, and that we shall all meet upon common ground, and as fellow citizens and Christians unite in listening to the instructions which may be derived from a review of this document; and be disposed to profit by them. And we would also ask for that charity which we need where we may chance to differ from common opinion, upon the subjects to which this proclamation directs us.

I. In the second paragraph which may be considered as forming the introduction to this document, we are reminded of the "immeasurable distance between the Creator and the created, and our utter dependance on him through his son Jesus Christ—for the hope of Salvation," and the perishable and transitory nature of all temporal things; all of which afford subjects for meditation and reflection, and one at least for gratitude and joy.

In the third paragraph it is said to us that "mindful of our manifold deviations from the path of moral and religious duty, it becomes us on such an occasion, to bow with deep humility before Him whose ear is ever open to prayer, and who looks, with divine complacency, on the humble and contrite in spirit." We pass to the consideration of this paragraph, because, that notwithstanding the former opens a wide field for remark, (indeed too wide for the present occasion) yet we have the same subject in substance offered to our minds in the introductory words of each, viz. the immeasurable distance between man and his Maker. For the only sense in which man can be said to be distant from his Maker, which is of any practical importance, is the distance which he has placed himself by "deviating from the path of moral and religious duty." And even here we trust that the distance is not so immeasurable but what he can by repentance and obedience retrace his steps and become near to God by living as he requires. If we are at an immeasurable distance from him by the finite nature of our capacities, we were so constituted by divine wisdom and goodness, but that he is not "very far from every one of us" is the declaration of revealed truth; and reason itself will teach us, that "in him we live and move and have our being." And the great end of the gospel is to draw us near to God, by a constant approximation of our moral and intellectual faculties to him; which would seem impossible if in any sense there is an immeasurable distance between "the Creator and the created." We should think, however, from the manner in which the Governor has avoided the use of the word *infinite* which is the cant and popular term by which the distance between the Creator and the created is indicated, that by the word *immeasurable*, he would be understood simply to mean "great;" and has used the word in a hyperbolic, rather than in a literal sense. Charity, as well as sound judgment, would lead us to this conclusion. And it becomes us seriously to reflect on this occasion, upon the distance which lies between our actions, and the capacities which we possess of living near to God, by that obedience to those principles of moral and religious duty which he has required of us. A fast like this would be one which God would approve; which he would bless; and upon which he would smile. For "is not this the fast which I have chosen [saith the Lord] to loose the bands of wickedness? to undo the heavy burdens? and let the oppressed go free? and to break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?" Language like this plainly indicates that the fast which God would approve, would be the hour of serious consideration, in

which we should call to mind the distance between our actions and the Christian standard of moral rectitude, and form resolutions to draw near to God by virtue and obedience.

It is not to be supposed however, that as a community, this people are engaged in "binding the bands of wickedness;" for this is an age in which moral and intellectual improvement seem to be the order of the day, nor is oppression characteristic of the times in which we live, or a want of public or private charity. These things may characterize some individuals, and if this day should be improved by them in rational reflection and a resolution to abstain for the future from all acts of oppression and covetousness, it would not pass profitless over their heads. But regarded as a community a disposition to liberality in opinion, and charitableness in conduct, both in those things which relate to the welfare of mind and body prevail. And if charity sometimes mistakes its object in the redundancy of its zeal, it is better than that unfading state of society, which would see the mind run to waste, and the body to decay while it would draw its purse strings the tighter upon every indication of bodily or mental want in the world at large. But notwithstanding we have the advantage of the people addressed by the prophet, in these particular things, yet there is doubtless much room for individual improvement. And if so, a fast from those things which would divert the mind from a consideration of its importance, would be of real and practical utility.

There is no time in which people are so apt to take sides, as when party spirit runs high; we are not now about to speak of politics, but religion. On this subject there is much zeal displayed, and it may not always be governed by discretion, but of this we shall not now speak. But this very zeal necessarily arrays men into different parties; and this of course compels the deist and the sceptic, to take the field; and the very zeal which is manifested upon religion on one side, calls forth a corresponding one on the other, and although perhaps there may not be more infidels in the community now than formerly, yet they are more zealous. And although perhaps there are not more religious people than in former times yet they show a more determined spirit, and a zeal which would overstep all rational bounds. This state of things seems to indicate the necessity of a fast on both sides. "We will have it," say one side, "that every word in the Bible is the word of God, and was given by divine inspiration." "Nonsense," says the infidel; "here we are commanded not to mix linen and woolen in our garments—not to plough with ox and ass together, or to sow our fields with divers seed; where is the use of these things?" "We will have it say the religious world that the Sabbath is of divine institution commanded to be kept holy by God forever. And as a command of God it is the duty of the civil ruler to assist in its enforcement." "Poh!" says the infidel with a sneer, "does it look reasonable to suppose that God would require his creatures to lounge away one seventh of their time when it might be profitably employed?" We might go on with such arguments for the hour, did time permit. But enough has been said already to convince you of the necessity of a fast here, that both parties may have an opportunity of listening to the dictates of reason and common sense. We would not be behind the one in respect for the Bible, nor with the other in the absolute necessity of being guided by reason. But it shall be a rational respect and a rational reason. We would value the bible as the word of God, and as a volume containing many revelations of God's will to man; and as the record of those instructions in doctrine and morality, which were given by men divinely instructed of God. But before I should say that every word was given from God, which is contained in this translation, or indeed in any copy, I should wish to pause and sanctify a fast. And before I would say that such commands as those which we have supposed that the infidel would object to, were irrational, I would sanctify a fast also, that I might use my reason in discovering upon what occasion they were given, or whether they were then of any real utility. And to satisfy your curiosity I would observe that these commands which the sceptic would set down as frivolous, laid the axe at the very root of some of the most popular superstitions of the day. And who pretend to be greater opponents of superstition than sceptics? It was a popular superstition of the day that to wear a garment of woolen and linen would protect their persons from the influence of evil spirits; to plough their fields with an ox and an ass yoked together or to sow them with different seeds they supposed would protect them from blast and mildew; and every sacrifice and ceremony of the Levitical law, was directed against some such superstition.

Before I would require the civil authority to enforce the Sabbath without any regard to its utility, merely because it was commanded to be observed of the Jews, I should also sanctify a fast. And if of no utility, I should not consider it any more binding on us, than the prohibition to mix linen and woolen. And before I

would consent to abolish the institution with the deist, I would also sanctify a fast, and inquire into its utility and its consistency with the will of God, and with the indications of his providence. And if I should find that reason taught the necessity of a day of rest from the cares of life, that the mind might seek improvement in useful knowledge, if I should find that humanity required it, and that God had sanctioned such an observance among any people, then I would remember a Sabbath day and keep it holy. I would not devote it to superstition, and gloom, and laziness, and sloth, but to the improvement of my mind in the knowledge of my duty to God and to the world. And if it was my only day of rest from life's cares, I should consider it as time devoted to the Lord if a part of this day were spent in obtaining any species of knowledge which would expand the mind. For as all mental improvement is a means of enlarging our conceptions of God and bettering the heart, I should regard it as a sacrifice holy and acceptable in the sight of heaven. And this voice of reason which could thus direct me, I should regard as the voice of God; and consider myself as much bound to obey it, as if an angel had spoken from on high.

But although the present excited state of feeling upon religious subjects determines the majority to some party or other, yet there are still many who are either so absorbed in the cares of the world, or are seeking for happiness from other sources than those of religious knowledge, that they manifest a total indifference upon theological subjects. Such we would earnestly exhort to "sanctify a fast;" to take one day, and if they cannot spare one day from the world and its pursuits, to devote one hour to serious meditation. And to those who are too fond of temporal things to spare an hour, I would exhort them to think of the subject of religion while they are walking to their places of business, or are feasting upon the bounties of heaven, or are composing themselves to sleep, without the knowledge of what shall be on the morrow. I trust that such time would not be entirely profitless. I trust that one serious thought upon the temporal nature of the things which are unseen, would not lose its reward. I trust one consideration upon the vanity of folly, would have a tendency to incline their hearts to wisdom—that one serious meditation upon the uncertain tenure by which life itself is held, that it is "even as a vapor that fadeth away and a shadow which continueth not," would determine them to look beyond it; that one reflection upon the insufficiency of the things of time to confer lasting happiness would prompt them to seek for those joys which are eternal. We trust that one humble aspiration of such for light and life to him "whose ear is ever open to prayer, and who looks with divine complacency on the humble and contrite in spirit" would be heard and answered.

2. It is next requested by our Chief Magistrate that we may "be suitably reminded of every act of oppression, cruelty or injustice that may tend to tarnish our character as a free people, and that within the bosom of our own country, man is yet the slave of his fellow man." I would not be behind any of my fellow citizens in earnest desire and prayer to God for the extinction of slavery. Not that I believe the missionary tales of the condition of the slaves; not that I believe but what on the contrary the slaves themselves have a vast balance of happiness in their favor, by being slaves, i. e. comparative happiness; not that I believe that he who causes "the wrath of man to praise him" has not yet marked out his mighty design in the final winding up of this scene in the great drama of providence; for I believe that he has a design, which as it develops itself will excite the wonder of the civilized world, and redound to his universal glory and praise. I already see the degraded sons of Africa returning to their native shores, laden with the spoils which they have won from their enemies, enriched with a knowledge of the arts which they have gained from their oppressors, and planting the standard of christianity, of civilization, and of liberty, upon those coasts which have been drenched with the tears of the mother torn from her children; whose forests and whose rocks have echoed with the groans of the broken heart and the captive spirit, no less noble for inhabiting a colored tabernacle; and whose burning sun has witnessed man dragging his fellow man from his home and his country and his friends, that he might administer to his luxurious appetites or gratify his desire of wealth and of power. I already see the work of civilization, of liberty and of the arts, rolling back from the regenerated shores of this oppressed land, through the interior of this unknown country and visiting nations and kindreds and tongues and people who are unknown in history and unsung in song; spreading from the Atlantic to the Red Sea, and from the Indian Ocean to the Mediterranean, and the light of christianity arising upon the nations of Barbary, and shining upon Egypt, and like the pillar of fire and the cloud which led Israel from bondage, crossing the Red Sea and spreading through Asia—and where shall we stop? The subject is too mighty for

the imagination.—"Gird thy conquering sword on thy thigh, Oh, most mighty, and ride forth prosperously in the chariots of salvation."

I venerate the philanthropy which glowed in the bosom of a Howard. I would not snatch the meed of praise from a Wilberforce, or a Fox, or a Penn, or a Winchester. But there is a benevolence in the community, which, however successfully God may overrule it in his providence, that can see nothing with the naked eye, but wonders with a telescope. A benevolence which in England could not see Catholics and dissenters groaning under test acts, and a peasantry and a body of artizans ground to the dust by oppression or a multitude of slaves in degraded Ireland, but could look across the Atlantic to the Western India or the States of this Republic, and melt into tears at the stripes and the toils of the sons of Africa. A benevolence which in this country can overlook the mental and spiritual wants of thousands immediately before it, but can bleed at the sight of a Hindoo bowing before an idol, or prostrating himself beneath the wheels of a Juggernaut; which is often utterly blind to its own spiritual nakedness, and insensible to its own gross darkness, but which would cover the native of India with the mantle of its charity, and hold the torch to the path of the pagan, that his eyes may behold mysteries which he who holds it cannot himself discover. A benevolence in these New England States, which can sympathize with the Cherokee and cannot see the more bitter evils which exist upon the Penobscot or the Passamaquoddy; which can visit the plantations of Virginia and the Carolinas, but which can see the poor and perhaps virtuous white man incarcerated in a prison for the crime of poverty. A benevolence in Maine which can hear the sound of the slave driver's whip upon the Mississippi, but could coolly look on and see a Prison erected within its own territory, which for cruelty of design would rival the Bastille or the Inquisition.

These things my friends require the sanctification of a fast; a time in which we can deliberate whether it is not best first to pull out the mote from our own eye, that we may see the more clearly to take the beam from our brother's; to wash our own hands before we would cleanse the stains which disgrace our neighbours. A time to inquire whether the light which is in us and which we would send to India on the one side, and the *Ultima Thule* of the southern world on the other, be not darkness; whether some of the benevolence which flows to Hindostan, might not be more profitably employed in enlightening the ignorant among ourselves. A time in which we might profitably inquire whether it would not be better to exercise a little of that benevolence which is expended on the slaves at the South, upon the white debtor within our own limits; whose cultivated intellect subjects him under our present laws, to a worse slavery than the African endures. A time in which we might inquire into the possibility of placing our Indians upon as good a footing as the Cherokees would sustain, even beyond the Mississippi. For my part I cannot see why a tawny skin should debar a man from the common privileges of the citizen; and even if it should be found that the ignorance of the present generation of Indians, would debar them from the exercise of these privileges, still they might be held out in prospect to the rising generation, as an incentive to mental cultivation. And if the benevolence of the community would devise the means, no doubt can be entertained of their efficacy, if the noble stimulus of being admitted to the rights of citizenship should be the reward of a certain degree of improvement. But it is not true even now that the majority of the present race of Indians are unworthy of these privileges. Most of them profess a sound natural sense, which if directed to this subject, would enable them to vote with more discrimination than some of the whites, whom our laws do not debar from this privilege; and would enable them to perform the duties of an official station with as much eclat as many who are now made eligible by our laws, if not by public opinion. They are now an expense to the government; but might add to the wealth of the community. And it is well known to the people in this vicinity, that more than what is bestowed upon them by government in charity, is extorted from them by that benevolence which climbed to the dome of St. Peter's at Rome, and overlooking Italy, France and Spain, wept at the ignorance of the Indians upon the banks of the Penobscot.

It is as a nation, as a member of the nation, that we are requested to fast upon national sins, in this division of the Governor's proclamation. And perhaps it would be well among other subjects to consider whether our criminal code will not bear amendment—whether God has ever delegated to us the right to take the life of another, legally or illegally; to shut a man in a dungeon, or in the "black holes" which disgrace our State Prison; to deprive him of proper nourishment, or to manacle his limbs beyond what is necessary for safety. If I might be permitted to offer my opinion upon this great subject, I would say that we have no right

positively to punish our fellow creatures. "Vengeance is mine, I will repay, saith the Lord." I would say that we have a right to provide for public and for individual safety of life and property. And if life or property are in danger from any vicious member of the community, we have a right to secure that member in a manner which will prevent all fear of any future depredations. But we are bound to treat him with humanity; and have no authority to deprive him of necessary food or to inflict him in any manner which is not required by a regard for public safety. We may require him to earn his living by customary labour, but have no right to entomb him during the period of necessary repose. If we step one inch beyond what is necessary to prevent him from committing future depredations, who shall say where we shall stop? The same arguments which would determine us to punish the forger or thief, with one degree of suffering beyond what the safety of the public requires, determines the criminal code of England to hang him; the more arbitrary governments of Europe, to break him upon the wheel, and the Sultan to impale him. If it be replied that by doing away positive punishment, we should lessen that dread which is the preventative of crime, we would say, that the Sultan, or the Autocrat, or the Monarch, might with as much plausibility object to our milder code, on the same principles. But it is not a fact that to do away positive punishment would lessen the dread of crime, or in reality lighten the sufferings of the offender; or if it should accomplish the latter, the natural connexion which he would perceive between his crime and his sufferings, and the absence of every thing like revenge toward him on the part of the community, would more than counterbalance the evil (if it be one) by its good effects. If we deprive the criminal of his liberty, and then of his food, and then of his necessary repose, we divide his attention among the multiplicity of his sufferings; but supply all his natural wants as humanity would dictate, and deprive him of his liberty as public safety would demand, and we then concentrate his thoughts upon one point. This would lead to reflection, and then to repentance and amendment.

We do not think that this course would lessen the mental sufferings of the prisoner; we believe it would increase them, and profitably too. And they would be produced by the same mental law which tormented Haman at the sight of Mordecai in the king's gate, or made Alexander weep for more worlds to conquer. Satisfy every desire of the human bosom but one, and you communicate more real misery than if you left many minor wants ungratified. But punishment should not be the object of human laws. If suffering grow out of a regard to public safety, it is a necessary evil which cannot be avoided. But if the object is merely to punish, this could be better effected by leaving the criminal to the scorn and scoffs of society and his own sense of condemnation. A whisper from one neighbour to another, a side glance, a cautious distance, would be so many daggers in his bosom. But a prison is a city of refuge to the criminal, where he is screened from social vengeance, and where he can meet with kindred spirits in crime, and congenial souls in iniquity, and fear not the blush of shame or the finger of scorn. And many who have longed while there for liberation, have found that when it came, it was worse than imprisonment; and have again sought its seclusion unable to bear the real or imaginary contempt of society. A prison is a necessary evil over which the spirit of humanity and the angel of pity should preside.

3. We are exhorted to remember this day in our petitions, "the poor and the destitute, the sick and the afflicted, the widow and the orphan;" and that "our charities, our kindness, our sympathies and our protection be extended to them all." We have already remarked that the present, is a benevolent age, however misdirected its spirit may be; and it is to the honor of this people, that the poor are clothed and fed both by public and private bounty. That our charity could be improved, is a position against which we shall not contend, and if a portion of that benevolence which looks from Rome to America, and from America to India, would look at the mental wants of the sons of poverty at home, we think it would be better employed. We are not speaking of the absolutely poor, but of those whose limited means deprive them of the opportunity of storing their minds with useful knowledge. Here is a vast field opened for benevolence and in which it might have the pleasure of beholding the tender shoot put forth, and bud, and blossom, and bear fruit. Thousands around us, are hearing of knowledge which they cannot obtain, and panting for information which is beyond their reach. But we think that "He who causeth the wrath of man to praise him" will yet overrule for good the present mistaken charity, and direct it to its proper channel. Tract Societies have boasted that the very press from which Voltaire dispersed his tracts is now or has been engaged in publishing religious ones; and that this method of spreading opinions began here. But we trust it will not end here; and we shall not be surprised if when the tract mania should abate a little, to find that the presses which now give birth to these silly stories and pious frauds should be employed in producing cheap editions of works of useful information and that benevolence which now vents itself in sectarian zeal, should be engaged in their distribution.

In conclusion we would say that we agree with our chief magistrate that the violence of party animosity seems to demand of us that we "sanctify a fast." But whatever tends to improve the minds and the morals of the community will have a tendency to subdue this vice. For moral rectitude will never seek to elevate itself by defamation, nor he who is governed by it by depreciating the merits of a fellow citizen. And that we may imbibe these principles and that the violence of party animosity may cease from among us, we pray God to add his blessing to all means of mental and moral improvement; and that whose God is the Lord.

Praise not another at the expense of the present.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, MAY 11.

WALDOBORO' MEETING-HOUSE.

The editor of the Brunswick (Baptist) Herald, after copying part of our account of the transactions at Waldoboro' on the 25th ult. says:—

We have no other use to make of the above than merely to show our readers what a nice kind of religion that must be which will lead people to quarrel not only for the place but even for the hour in the week in which they shall worship the Lord.

The editor of the Herald must have a strange "kind of religion," as it seems to us, if it would lead him to give up his property and legal rights to every man or body of men who should determine to enjoy the exclusive benefits of the one and to resist him in the enjoyment of the other. The entry made into the house by the Universalists was designed to put the question of right in a situation whereby it would thereafter be legally adjudicated. They had contributed about one thousand dollars towards the erection of the meeting-house—a house that was not built for the exclusive use of any one Society or body of people, but for a common convenience. The time had at length arrived, when they actually needed and greatly desired a privilege in that building which they had contributed to erect, under the circumstances alluded to. After every offer, which candor or fairness could possibly suggest, they were denied the privilege of assembling and being addressed by a minister of their choice in the house. They were not disposed to quarrel nor did they "quarrel" or use any "personal violence" whatever. The violence was altogether on the other side, in the act of resisting their rights. We do not acknowledge the justice of what the Herald seems to intimate, that the Universalists were disposed to quarrel. All they asked was their sacred right; and—we ask the Herald—may not Christians ask for, and take measures to establish, their civil and religious rights?

Every one, we think, must acknowledge that the orthodox were greatly in fault. This we know is the opinion not of Universalists alone, but even of several intelligent orthodox gentlemen in this vicinity. Look at the fact. Whether the Universalists had or had not a legal right to the house, it is certain that they seriously believed that they had. They had paid about \$1000 of their money towards its erection. By nothing could it be shown that Mr. Mitchell's Society had any more right to the house than the Universalist Society had. They had no place convenient for them to assemble and worship in. They wished the use of the Meeting-house a proportionate part of the time, and made an appointment for one of their ministers to preach in it. Now even allowing that the orthodox could, by any nicety of law hold the exclusive occupancy of the house, ought they not (this is the question) under these circumstances as neighbors and professing Christians to have yielded something towards their accommodation? Ought they not to have said this—We can in law claim the exclusive right to the house, (supposing they could do so) but as you have contributed largely towards its erection—as you never have enjoyed any benefit from the property you have expended in it—as we have had the entire use of what has cost you a large amount—as you have no place convenient to assemble in, and now really need, as you strongly desire, accommodations—and, above all, as we would "study those things that make for peace," and would if possible prevent a "quarrel," we do give you—neighbors and citizens (though our creed will not allow us so much charity as to call you Christians,) the use of the house on the day which you have designated. As much as this they ought to have done—every candid and well disposed person will say this; and by doing this neighborly act, not to say Christian kindness, no difficulty could have taken place. But they chose to do otherwise. Having no legal right, as we say, to the exclusive use of the house, they took measures for resisting, and did resist, by physical force, those who asked for nothing and attempted nothing but the enjoyment of a sacred right. If it was any "kind of religion which led the people to quarrel," we wish the editor of the Herald to know what religion it was, and who were the persons that used violence. The Universalist Committee who were personally resisted by the "Pretorian guard," laid their hands on no one. They used no violence whatever.

MAINE CONVENTION.

The Maine Convention at its last meeting adjourned to meet the present year in Norway "on the last Wednesday and Thursday in June." Some question having arisen as to the Wednesday on which the Convention should meet, according to the adjournment,—the last Wednesday happening to be a week later than the last Thursday in June, we would take the liberty of saying, that owing to the public Masonic celebration of the 24th of June which will take place in Norway, it will not be convenient for the brethren in that town to entertain the Convention on the Wednesday and Thursday which will come on the 23d and 24th proximo, and that after consultation with our friends it is thought the most eligible for the Convention to meet on the last Wednesday (the 30th) in June, and continue the session as usual two days. It will then, we trust, be generally understood that the Convention will meet in Norway on Wednesday the 30th of June, and remain in session during Thursday the 1st of July.

Before we wrote the above notice, we received a notice from Br. Murray, of Norway, containing a notice, prepared at the instance of our friends in Norway, stating, that it would not be consistent to have the Convention meet there on the 23d and 24th of June (owing to a Masonic celebration on the latter day,) and appointing the 16th and 17th of June for the meeting. Believing that it was the design of the Convention to meet in the latter part of June, and knowing that some would consider it conforming to the letter as well as the spirit of the vote, to meet on the last Wednesday in the month, we hesitated as to the propriety of inserting the notice in our last, and wrote immediately to Br. M. expressing, in as modest and friendly terms as we were capable of using, our fear of taking the responsibility of appointing the middle of June, for the meeting, and suggesting it as our opinion and that of all our brethren with whom we had conferred or corresponded on the subject, that it would rather than a week earlier than the 23d and 24th of June. As no preference was expressed, either in the notice or private letter of Br. Murray, for himself or our brethren in Norway, for the Wednesday and Thursday preceding St. John's day.

we had conferred or corresponded on the subject, that it would rather than a week earlier than the 23d and 24th of June. As no preference was expressed, either in the notice or private letter of Br. Murray, for himself or our brethren in Norway, for the Wednesday and Thursday preceding St. John's day.

nesday and Thursday following that festival, other than what might be inferred from their appointment of the 16th and 17th, we felt the more freedom in expressing our ideas as to the safety and expediency of meeting on the last Wednesday in the month. Presuming therefore, that it would be about, if not altogether, as convenient to our friends in N. to entertain the Convention the week after the Masonic celebration, and knowing that something should be said in the paper this week with a view to have a general understanding of the time of meeting, we penned the above paragraph. After it was in type, we received a letter from Br. Murray in reply to the one we wrote him, stating that "our Universalist brethren in this town (Norway) did prefer the 16th to the 30th." He observed, however, "still, I hope you will appoint the 30th of June and the 1st of July; as I think with you, it may prevent complaint."

Our brethren here as much interest and as much authority in determining when the Convention shall meet as we have. For ourselves, it makes no difference to us whether the Convention meets on the Wednesday preceding the last Thursday in June, or the last Wednesday in that month and the Thursday following, or on the 16th and 17th or even the 9th and 10th of June, or any other two days in the summer. And certainly we have not personally a sufficient preference for days to induce us to take the responsibility of altering the votes of the Convention or to subject ourselves to the censures of our brethren. It is our opinion, (we cannot help having an opinion, though some persons seem very unwilling we should entertain or express one) that all things considered, it would be better for the Ministers and Delegates to meet at Norway on Wednesday the last day of June; but as we said expressly to Br. M. in the letter of which he complains, so we now say, this is the opinion of but one; and the contrary opinions of our brethren we hope ever duly to respect. In this opinion we believe that our brethren generally concur;—at least, we know that this is the case with all with whom we have conversed or who have written us on the subject. The mail that brought us Br. Murray's last, also brought us a letter from Br. Fletcher, of Lewiston, in which he takes occasion, unsolicited by us, to express himself as follows:—"I, for myself, should object to have the Convention meet at Norway the 16th and 17th of next month as Br. Murray proposed in his letter." [Brother Fletcher had been at the editor's house after the reception of Br. M.'s first letter, and had read it.] "I consulted with our friends at Minot yesterday (Sunday) and they thought it would be proper to meet on the last Wednesday in June and the first Thursday in July, if they celebrated St. John's day on the week previous." Similar statements have been made to us from several other ministering and lay brethren.

NEW MEETING-HOUSE.

The frame of a Meeting-house for the use of the Universalist Society in Gray, Me. was raised, together with the steeple, on the 26th and 27th ult. The house stands on a rise of land a few rods from the village on the road leading to Paris. The building will be finished, we presume, the coming summer. We offer our brethren in Gray our felicitations for their success thus far.

QUINCY, MASS.

It is worth that one half of the people of Quincy are believers in Universal Salvation. The first Sermon ever delivered in that town by a Universalist, was preached by Br. Whittemore, Editor of the Trumpet, on the evening of Sunday of last week. The meeting was held in the Town Hall, which was crowded with hearers to extreme inconvenience. The most profound silence and order prevailed. It is probable that a large Society of Universalists will be organized in Quincy before long.

ELLSWORTH, ME.

We learn from Ellsworth that the friends of God's universal love and salvation in that town are taking measures for uniting their strength and enjoying the ministry of the word some part of the time the present season. An application has been made to us to obtain a preacher to visit them a few Sabbaths. The application has been attended to by us.

RECOGNITION.

A Universalist Church was publicly recognized in Penfield, Vt. on the 24th ult. The religious exercises on the occasion were conducted by Bro. J. Ward and R. Bartlett.

We perceive by the Wisconsin papers, that an appointment has been made for Br. J. B. PITKISS to preach in the New Meeting-house (so called) in Waldoboro', next Sabbath.

BELFAST.

By several notices in the Belfast papers recently we infer that the Universalists of that town are taking measures for a renewed union and energy in the cause of truth. God prosper them abundantly.

OMISSION.—In publishing last week the names of the lay delegates and supernumeraries to the Maine Convention, the name of Joseph Carr, Esq. of Bowdoin was accidentally omitted. We renew the expression of the desire of our brethren, that the lay delegates or their supernumeraries will not fail of being present at the Convention.

Br. Hoskins having come to a determination unfavorable to the publication of his last Sermon in a pamphlet form, we have obtained his consent to present it to our readers in this week's paper. It will be read with pleasure and we trust with profit.

The communication from Waldoboro' relating to the transactions which we described editorially week before last, was at first designed as a handbill, to be printed in connexion with the former one. A new direction from the writer has requested that it be inserted in the paper.

The interest which we feel in the benevolent object of the "Portland Wood Society" induces us to copy the following from the Eastern Argus. The Resolutions are dictated by prudence and benevolence. Such Societies ought to be sustained. The good they do is real.

PORTLAND WOOD SOCIETY.

At a special meeting of the Portland Wood Society, held at the Universalist Meeting House, on the 23d ult. the question for continuing the annual subscriptions to promote the objects of the society was considered, and a method previously suggested, was discussed, which was designed to aid such persons as do not properly come within the pecuniary capacity of the society. It seemed to

present, that the poor in this town might be encouraged to do more for their own support than they have hitherto been in the habit of doing. If they could be induced to respect themselves by inspiring them with a degree of laudable pride and ambition, those heads of families who are in health, could earn enough each year, to support their families respectively, for the same length of time, in a decent and comfortable manner. Several of the members having expressed their minds freely on this subject, in whose opinions all present concurred it was

Resolved 1st. That, as our funds, the last winter were not sufficient to supply all the widowed applicants with wood during the cold season, we will continue our subscriptions to furnish them with this necessary article, with this express provision, that the wood purchased with the Society's funds will hereafter be appropriated to the exclusive benefit of indigent and worthy widows and their dependent children, without regard to religious opinions.

Resolved 2d. That we recommend to all those whose means of living in the winter season are scant in consequence, in part, of there being less labor called for, to make provision for their winter's fuel, during the warm and business part of the year, by taking the following course, viz: 1. Let every man of this class be prudent and temperate in his living and his habits, and spend neither his time nor his money unnecessarily.—2. Out of his daily or weekly earnings, let him lay aside for future use, all that he can spare besides supporting his family. 3. We cheerfully offer every man included in the above recommendation the privilege of depositing his savings in money, with our Treasurer, Mr. Daniel Winslow, and pledge ourselves to deliver to each, at the place of deposit, the amount of his funds, in wood, during the winter next succeeding, at cost. And as our purchasing Committee will take advantage of the season and market, and purchase wood by the cargo and as cheap as possible, the above course will enable every poor man who will adopt it, to obtain, at least one third more, with the same amount of money.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

NEW MEETING HOUSE (so called) IN WALDOBOROUGH.

Copy of a letter from the REV. WILLIAM A. DREW, to the REV. D. M. MITCHELL, with a few particulars respecting the New Meeting House and the Rev. Mr. Mitchell's pretended claim to the exclusive right to the pulpit in said house; and other circumstances relating to the Meeting on the last Sabbath.

COPY OF THE LETTER.

Augusta, April 21, 1830.

"REV. D. M. MITCHELL—SIR,—Having accepted an invitation from some of the Proprietors of 'the New Meeting-house' in Waldoboro', to preach in that house next Sabbath, and being informed that you have expressed an intention of preaching in the same place on that day, I have deemed it proper, in order to prevent any misunderstanding or interference between us, to address this note to you,—saying, that I shall, by divine permission, be at the house of Gen. McCobb on the evening of Saturday next, where I shall be happy to meet and confer with you in order that some arrangements may be mutually made as to the times of day at which our respective services shall commence.—Trusting that such an interview may take place, and assuring you that nothing reasonable shall on my part be wanting to an amicable and satisfactory arrangement,

I subscribe myself yours respectfully,
WILLIAM A. DREW.

The publishing of this letter might have been dispensed with at this time, had not some of those devoted Christians very dexterously reported, that it was indecorous, and improper to address Mr. Mitchell in that way. Enough has been said to the public under what circumstances the aforesaid Meeting house was built; that it was not under the control of any particular sect or denomination. Legal advice from able counsel has been had fully to justify this opinion; notwithstanding this, they have, by their threats and extortions, attempted to put down the minority who have attempted to assert their rights. The majority on the 7th of April inst. obtained warrants for calling meetings; one under the act entitled "an act for better managing lands, wharves and other real estate lying in common,"—and the other under the act of March, 1826, respecting owners of Meeting houses being incorporated for the purpose of rebuilding, removing and managing the same. These meetings were evidently got up for the purpose of excluding the majority to take measures to deprive the minority of their legal and just rights. At said meetings, regardless of those rights, they appointed Isaac G. Reed, Abraham Cole and George Allen a committee of the proprietors, or as they called themselves, the "prudential Committee of proprietors of the First Congregational Meeting house in Waldoborough," but instead of being a prudential Committee, as they called themselves, they were a Committee organized to take care of the pulpit. At said meeting a copy of the original subscription paper for building the house was thought by Gen. McCobb proper to be read for the information of the proprietors present; and a motion was made by him for that purpose. The same was handed to Col. Reed the Moderator; when discussing the motion, Col. Reed held up the Copy; the certificate of its being a true copy happened to be made by a Justice of the Peace with red ink, and to excite and prejudice his party against the claims of the minority, exclaimed with a loud voice,—Gentlemen, look at this paper, offered by these men—(meaning the minority) here it is, attested in blood. The vote was against its being read. Had said paper been read it would have thrown considerable light on the subject, and made apparent what was the intention of the Original Subscribers, and how directly contrary those instructions, the majority at the meeting were proceeding. Also, Isaac G. Reed, pointed a Committee for managing the Meeting House, and both of these Committees formed themselves into a Guard to take care of

these two Committees, of two each, and doubled as incorporations, were united, and doubled as guards, which is the case in time of war, when the enemy is approaching and at hand. During the whole transactions of this meeting, the minority were treated with scorn and contempt, and some of those devoted Christians had the hardihood to denounce the majority as Jacobins, heretics and disorgan-

izers, because they had courage to assert their rights.

The Rev. Mr. Drew arrived at Gen. McCobb's on Saturday evening, and received a note from Rev. Mr. Mitchell, expressing his objections to their having an interview at Gen. McCobb's—but would be happy to meet him, at his house at 8 o'clock in the evening. Mr. Drew promptly waited on him at his house, together with Dr. Manning and Col. Miller, Bulfinch, Esq. and a number of his church.

Mr. Drew was very cordially received by Mr. Mitchell, and the other Gentlemen. No time each of the ministers should occupy the pulpit the parties retired. The Committee on the part of the minority believing that they had good right to occupy said House for public worship a proportionate part of the time, did, on the Sabbath morning before the usual time of meeting, proceed to the House to make arrangements for the services of the day and much to their surprise and astonishment found the pulpit door guarded by I. G. Reed, Esq. and four others, who represented themselves to be a guard to take care of the pulpit and prevent its being occupied by any other than Mr. Mitchell during the day from nine o'clock in the morning until nine o'clock at night. This same Committee was surrounded by a host of their abettors. Dr. J. Manning and Gen. D. McCobb, a Committee on the part of the minority proprietors, advanced towards the pulpit and found the door thereof filled up by Joshua Head, Esq. a man of well known size, who evidently in a violent temper of mind, said, that he was placed there, as one of said Committee for the purpose of guarding said pulpit, and that if McCobb or Manning, or any of their satellites—(meaning as is supposed their preachers)—should attempt to enter, he should resist them with violence; telling Dr. Manning he should not go into the pulpit, unless he passed over his body, and that if he got into the pulpit, he would pitch him out of it neck and heels. He further said, that if it was not the Sabbath, he and Manning should have bloody faces! and that he would follow the orders of his Colonel—meaning Colonel Reed.—Said Committee did actually guard the pulpit during the whole day, and as is said until nine o'clock at night. The other four gentlemen, and their abettors, were standing by manifesting the same disposition with Mr. Head. Mr. Drew at the usual hour of meeting came into the meeting house, and by his friend Doct. Brown was seated until the Rev. Mr. Mitchell had finished his exercises, and dismissed his congregation.—When Mr. Drew, took a stand in front of the pulpit, at the communion table, and commenced his services to a large and respectable audience, who listened with strict attention to a chaste, judicious and elegant discourse—notwithstanding the interruption arising from the disorderly conduct of certain gentlemen.

He proceeded, and continued the services in the afternoon, assisted by Rev. Mr. S. Clair, to a like respectable audience, although interrupted in the same way and manner, by the guard and others. Some of whom, were members of Mr. Mitchell's church. It is to be regretted, that the Rev. Mr. Mitchell and his friends, respectable members of his church, should after so many conciliatory propositions were made by the minority, respectable as they are themselves—and not denying their legal and just right in the house—for a moment refuse to enter into a mutual arrangement with Rev. Mr. Drew and his friends respecting the occupation of the pulpit on the Sabbath—but that they on the contrary, should meet, and get up an excitement to prejudice the minds of people against liberal sentiments, and to direct their Committee to carry their views into effect by violence, and that on the Sabbath, is what cannot but inflict a wound on them as Christians. They did not only insult the Committee of the Liberalists, and their friends, but actually some of the Church refused to rise, and be uncovered when the Rev. Mr. Drew was in the solemnity of prayer. Some others of Mr. Mitchell's devoted friends were in the galleries disturbing and insulting the females, and other musicians, when in the act of their devotions; and we cannot but wonder, that Mr. Mitchell, now after the excitement has in some measure subsided, should exhibit such a want of Christian spirit in allowing his prejudices to go so far in one of his religious meetings, as to justify these proceedings; publicly declaring, that he never felt his people so near his heart, as he did during this transaction. If such transactions as these are to be encouraged and countenanced by the Clergy, and their religious friends, what ought to be expected to be done by the world's people, so called, to break down the liberty of our religious privileges and institutions? It is stated to be a fact, that Col. Reed directed the bell-man to ring the bell while Mr. Drew was in the act of prayer, which was at least twenty minutes before the usual time for ringing for Mr. Mitchell's second meeting.

To conclude:—it may be said that such a disposition as was manifested by the majority of proprietors in the New Meeting House in Waldoboro', towards the minority—such outrageous and violent proceedings to divest the minority of their legal and just rights, has not been exhibited since the religious persecutions of our pilgrim fathers.

Waldoboro', April 26th, 1830.

[For the Christian Intelligencer.]

SHORT SERMONS—No. 17.

TEXT.—"For God speaketh once, yet men perceive it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the beds; then he openeth the ears of men, and seetheth their instruction, that they may withdraw man from his purpose, and hide pride from man."—Job xxxiii. 14, 17.

Such was the opinion of Elihu respecting the method which God makes use of in teaching men the way of truth and safety. Impressions made on the mind, while people are asleep are calculated to teach them their dependence upon an invisible power above them. Though people may not distinctly recollect their dreams or visions when they awake from their sleep, yet serious thoughts may spring from them which may issue in their real advantage.

It has been common in past ages of the world, for the divine Being to make communications to men, respecting his purposes and visions. There are natural dreams, and divine dreams. Natural dreams are such as the wise man mentions. Eccl. 5: "A dream cometh through the multitude of business. In the multitude of such dreams there are divers vanities." As God has revealed things to come, by means of dreams and visions, false teachers

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MAY 14, 1850.

"MURDER WILL OUT."—For some days past a considerable excitement has existed in this place and neighborhood on account of certain disclosures of criminal acts and intentions made by a young man on his death bed week before last in Litchfield; and as the public cannot but be deeply interested in the subject, we deem it our duty to give a statement as near to the facts as we are able to collect them.

A young man in Litchfield, eighteen or twenty years of age, by the name of Edmund Williams, was, some few weeks since taken dangerously ill. As the prospect of his recovery became smaller, he appeared to be in some great and unaccountable mental distress. At length he took occasion to reveal to a friend the cause of his trouble, declaring that he could not leave the world in peace without making certain disclosures of crime in which he and two others had been concerned. He stated, as we understand, that about four years ago, he was enticed by two of his relatives living in Litchfield, viz. Levi Williams and Isaac Arno, to become an accomplice with them in the business of stealing, storebreaking, and robbing, if not also, as the sequel would seem to show, of murdering. That, being young, he was instructed by them in the safest means of carrying on the work of crime—that he was first directed to steal articles particularly exposed, which he did, such as clothing left out during night, bee-hives, &c. That from these beginnings he advanced with them to the breaking open of stores, &c. In the particulars of his disclosures, he mentioned several stores—one or two in Bowdoinham, one in Richmond, and one in the town—which this criminal trio had broken open in the night time and robbed. That his statements were true, appears not only from the circumstances under which he made the disclosures, but from the fact that the owners of those stores, on applying to him, previous to his death, were able, under his direction, to find where their goods were secreted and obtain many of them again.

But the most horrible disclosure of all is yet to come. Many of our readers are probably acquainted with the name of Robert Patten, Esq. a wealthy and respectable old gentleman residing in Litchfield. Supposing that he had a considerable sum of money in his possession, these monsters had formed the design of entering his house in the night, murdering the old gentleman and his family if necessary, and, after securing the money, setting fire to the house! The instruments of death were prepared—long knives or daggers attached to handles several feet in length, clubs, &c.—and the night was fixed upon for the execution of this horrible purpose. But a special providence seems to have been interposed to prevent this accursed work. On the day, or but a day or two previous to the night assigned, the younger Williams was taken sick, and the business was postponed to await his recovery. But he grew worse and at length his life was despaired of. In this situation, conscience awoke its awful power in his guilty breast. He could no longer conceal what was the cause of his mental agony. Feeling that he was about to enter another world, he was constrained to confess his guilt to both God and man; and accordingly he made the disclosures before mentioned. He died about a fortnight since. Previous to his decease, we understand, he gave his deposition, under oath, before a magistrate of all the facts, and probably more than we have been able to collect. His disclosures are fully credited. Warrants have been issued for the apprehension of Levi Williams and Isaac Arno, but they effected a seasonable escape and it is not now known where they are. It is greatly to be hoped, that all good citizens will endeavor to aid the civil authorities in bringing them to trial. Williams is said to be a spare man short of 30 years of age; Arno about 22. Previous to the disclosures of the deceased Williams, we do not learn any suspicious of crime were attached to them. They were farmers.

As might be expected, rumor with her thousand tongues has framed many reports of crimes, acknowledged by the deceased to have been committed—such as that they murdered a pedlar in this town a year ago and sunk his body in the Kenebec, that they assaulted and attempted to rob several individuals, &c.; but such reports have not come to us sufficiently authenticated to warrant us in believing them. What we have stated, we believe, is uncontradicted. The public should be on its guard. We have fallen on evil times. Accounts of crimes of the deepest dye are every week coming to hand from different parts of the Union. Our laws should be enforced—promptly and rigidly enforced!

We are requested to give notice that the Right Rev. Alexander V. Griswold, Bishop of the Protestant Episcopal Church for the eastern diocese, will be in this town to-morrow; that on Sunday next it is expected that the Rev. ISAAC PECK will be admitted to the holy order of Priest; on Monday the Bishop will administer the rite of confirmation, and on Tuesday the Rev. Mr. PECK will be instituted Rector of Christ Church in this town. Services will commence on Sunday at 10 A. M.; on Monday at 4 P. M. and on Tuesday at 10 A. M.

[From the Journal of Health.]

How to preserve the complexion. To this question which has been proposed to us by some of our female readers—"What is the best fluid as an ordinary wash for the face—calculated, while it removes impurities from the skin, to preserve unimpaired the freshness of the complexion?" We reply, without hesitation—simple soap and water—both articles being as pure as can be obtained. We have pointed out, in a former number, most of those cases by which the softness, transparency, and brilliant color of the skin, are impaired. These being carefully avoided—daily ablutions with soap and water will effectually answer all the purposes for which a long list of cosmetic lotions are in vain resorted to. Our female readers may rest assured that the only beautifiers of the skin are personal cleanliness—regular exercise—pure air, and a cheerful temper. If any one of these be neglected, the skin and complexion will invariably suffer.

It is only by preserving the skin free from all impurities, and thus enabling it to perform, with freedom, its important functions, that any external application is at all useful. To this end there is nothing so well adapted as pure water, with the occasional addition of soap. They who, from a ridiculous idea that washing frequently with water injures the skin, substitute distilled liquor, Cologne, water, or any other fluid, simple or compound, pursue a practice most effectually calculated

to destroy its suppleness, transparency, and smoothness, and to cover it with unseemly blotches.

But it is not merely as a local wash we would enforce upon all the use of pure water. When applied in the form of a bath to the whole surface, at those seasons of the year in which its use, in this manner, can with propriety be resorted to, it is productive of the most beneficial effect—promoting the general well being of the system, as well as that healthy condition of the skin, independent of which it can lay no pretensions whatever to beauty. It is a well known fact, that those nations by whom bathing is most frequently resorted to, are those distinguished, most generally, for elegance of form, and freshness of complexion.

NEW STONE COURT HOUSE.

The New Stone Court House lately erected by the Court of Sessions, for the use of this county, we understand is to be completed on the first day of June next, and ready for the reception of the Supreme Judicial Court, who will commence their Spring term, in this town on that day.

This building is built of plain split granite, unhewn, with rustic corners; the outside presents a plain appearance without much elegance, but the inside of the building is very commodious, and exhibits many new conveniences, and a good share of accommodations, which we think cannot fail of being satisfactory to all concerned.

It is expected Chief Justice Mellen, will, at the opening of the Court, in the morning of the first day of the term, make some appropriate remarks on the occasion, dedicating the building to the purpose for which it has been erected.

As this is the law term of the Supreme Court, not many civil causes are expected for trial; and we understand the Jury of trials are not required to attend the court until Thursday, June 3d, at 10 o'clock.

Augusta, May 7.

John Starr and his wife of Pine Grove township Penn. were killed by lightning on the evening of the 23d ult. leaving five children to mourn their loss. On the morning of the 23d, Mr. Starr was found extended on the floor behind the door a lifeless corpse, and his wife also dead, lying across the cradle which contained an infant. The infant was uninjured, and also three children that were in bed in the same room. It is supposed that Mr. Starr was in the act of opening the door, and that Mrs. Starr, had at the moment, placed the infant out of her arms, came down in the night, but did not observe that his parents were fast in the arms of death.

Bearing of Apple Trees.—A horticulturalist in Bohemia has a beautiful plantation of the best sort of apple trees which have neither sprung from seeds nor from grafting. His plan is to take shoots from choicest sorts, insert each of them into a potatoe, and plunge both into the ground, leaving but an inch or two of the shoots above the surface. The potatoe nourishes the shoot whilst it pushes out roots, and the shoot gradually springs up, and becomes a beautiful tree, bearing the best of fruit, without requiring to be grafted.

Half Drunk and whole Drunk.—Four young men surgeons were held to bail at the Mansion House, London, on Monday last, for a riot which they created at the Mitre Tavern, Fish-street-hill, on the night before. They were described by a witness as half drunk, that is "in a frolicsome, dancing, singing condition." Whole drunk, was by the same authority, described as the condition in which men can "neither dance nor sing, nor do any thing but fall upon their noses."

The Cincinnati Daily Advertiser, gives the following particulars of the explosion of the boiler of the steamboat *Caledonia*, by which nine persons were killed seven badly wounded, and eight slightly wounded.

Killed.—Philip Orme, John Sheridan, Jonas Chamberlin, deck passengers; Joseph Russell, engineer; John Greenup, Thomas, crew; Adam Taylor, colored fireman; Anthony Hawkins, steward.

Badly Scalded.—Noel Dosney, Asa Levitt, Wm. Cheeseman, Samuel Murphy, Thomas Peck, James Hamilton, Frank.

The following note was found at the bottom of a chest of tea, imported by the Parthian, by a merchant in Baltimore, and forwarded to New-York for the information of the person alluded to. There are eleven of the name of John Wilson in New York. "If this box of tea should find its way in America, I wish he would inform my brother John Wilson, of New-York, that I am in Pekin as a prisoner. 1829."

WM. WILSON.

The Newburgh Gazette relates the following instance of presence of mind. At the time of the late explosion on board the Chief Justice Marshall, the waiting woman belonging to the boat was sitting in the ladies' cabin; she instantly shut the door, and by her entreaties prevented the female passengers from opening it until the steam had subsided; the ladies escaped injury.

The 16th capitular of Charlemagne, Emperor of France and Germany, in the year 802 has the following enactment: "No man addicted to intoxication, can appear before a tribunal as a party or a witness."

Interesting Operation.—A Jeweller in this town, some days since, being engaged in his business, a sharp and fine piece of steel flew into the ball of his eye, and there lodged, subjecting him to the most acute pain. He made application to several medical men, none of whom considering the delicate nature of the eye ball, dared venture an operation; when another Jeweller, fortunately thinking of the lost stone, placed it to the sufferer's eye, and drew out the steel without injury.—*Profr. Pat.*

Dr. Beecher's Society have purchased a site for a Church in Bowdoin street, where they intend erecting immediately a handsome stone edifice, and will sell their land and materials in Hanover street.

The lines found in Lord Byron's Bible, and attributed generally in the American prints to that nobleman, will be found in the first volume of the *Monastery*, where they originally appeared, and by the author of which they were written—Walter Scott.—*Charleston City Gaz.*

If the bill passes the House of Representatives for paying Massachusetts and Maine \$439,746—the former will receive \$292,964, the latter 146,782.

Making Brick.—Silliman's Journal of Science, for April, has an article on brick-making, showing the advantages and economy of using anthracite coal as a component part of brick. It is stated that half a ton of fine coal, the refuse of coal yards, mixed with clay sufficient to make 100,000 bricks, will render the bricks hard, durable and impervious to water, and facilitate and equalized the burning so that they may be burnt at less than half the usual expense, and in less than half the usual time. Mr. Wood, of Newburgh, burns a kiln of 100,000 bricks in five days, by the use of only 15 cords of wood and his bricks are more sound and saleable than those made without coal.

QUICKER YET.—Arrived at this place on Wednesday morning last, the Steam Boat Lady Washington, from N. Orleans, having performed the trip from port to port, in seven days and twenty hours; being the shortest passage, by about 9 hours, that has ever been had between the two places.—*Nashville paper.*

A Sea Monster has been seen off St. Augustine with "a head as large as a hoghead," and a mouth capable of receiving a rice cake. He was amusing himself with catching porpoises.

Mr. Nathan Maynard, a veteran, travelling from Boston to Washington to ask a pension, was put to some inconvenience in New-York, by being mistaken for a vagrant. On discovering the error a subscription was made for him.

Polite notice of *Gentle Thieves*.—The following is a literal copy of a notice which has been erected within these few days in a field belonging to Mr. Harvey Combe, of Combe, Deland and Co. at Cumbham.—"Ladies and Gentlemen are requested not to steal the turnips—other persons, if detected, will be prosecuted."

TO CORRESPONDENTS.

Our friend "CLEMENTIA" will accept our hearty thanks for her poetic and prose contributions, some of which appeared in our last and some in this sheet.—Her favors in this way are urgently solicited.

NOTICES.

The Editor has an appointment to preach in the Meeting-house in Winslow in a week from next Sabbath—23d inst.

Br. N. C. FLETCHER, of Lewiston, will preach in Ellsworth on the second Sunday in June.

MARRIED.

In Portland, Theophilus Haulen, Esq. of Augusta, to Mrs. Jane Carter.

In Augusta, on Sunday evening last, Mr. Thomas Wadsworth to Miss Rosanna Webster.

In Belfast, Albert G. Jewett, Esq. of Bangor, to Miss Hannah Wilson, daughter of John Wilson, Esq.

In Windsor, Mr. Noah Squire to Miss Angeline Cole.

In Fayette, Mr. William Thompson to Miss Selina W. Page.

In Sidney, Mr. Robert Wells, of Embuden, to Miss Mary C. Sawtelle.

In Boston, Mr. John G. Appleton to Miss Abigail Ann P. Merrill, of Scarborough.

DIED.

In this town, on Wednesday last, Mrs. Sarah Perkins, wife of Mr. Alvin T. Perkins, aged 25. Funeral at the residence of Mr. A. T. Perkins, this day, at 2 o'clock, P. M.

In Augusta, on Monday last, Mr. Ezekiel Page, aged 84. Mr. Stephen Huse, aged 23. Mr. Stephen Crosby, aged 74.

In Vassalborough, Mrs. Hannah, wife of Mr. Barna Parker, aged 69.

In Portland, Mrs. Mary Ann, wife of Mr. Henry Poor, aged 21.

In Wiscasset, George Houllette, Esq. aged 51.

In Wiscasset, Miss Emeline Smith, aged 18.

In Sidney, Mr. George Hammond, aged 42.

In Fairfield, John H. Smith, Esq. aged 57.

In Hampden, Mrs. Rebecca Emery, wife of Cyrus Emery, aged 19.

At Great Falls, Somersworth, N. H. James S. Standwood, Esq. late Postmaster at that place, aged 28.

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POETRY.

[For the Christian Intelligencer.]

HYMN.

Fain would my heart some purer bliss,
Some brighter pleasure find,
Than earth, with all its vanities,
Can yield a sinking mind.

To God, the source of all my bliss,
My longing soul aspires,
Descend, dear Lord, in streams of grace,
And fill these vast desires.

Thy love can cheer the darkest hour,
Bid pain and sorrow flee,
And 'midst affliction's awful pow'r,
My soul can rest on Thee.

Rich in thy grace and strong thy love
For mortals vain and weak,
O may we with angelic tongues,
Thy noblest praises speak. CREMENTIA.

From the New-England Weekly Review.

SPRING.

Again upon the grateful earth,
Thou mother of the flowers,
The singing birds, the singing streams,
The rainbow and the showers;
And what a gift is thine!—thou makest
A world to welcome thee;
And the mountains in their glory smile,
And the wild and changeable sea.

Thou gentle Spring!—the brooding sky
Looks welcome all around;
The moon looks down with a milder eye,
And the stars with joy abound;
And the clouds come up with a softer glow,
Up to the Zenith blown,
And float in pride o'er the Earth below,
Like banners o'er a throne.

Thou smiling Spring!—again thy praise
Is on the lip of streams;
And the water-falls loud anthems raise,
By day, and in their dreams;
The lakes that glitter on the plain,
Sing with the stirring breeze;
And the voice of welcome sounds again
From the surge upon the seas.
Adorning Spring!—the earth to thee
Spreads out its hidden love;
The ivy climbs the cedar-tree,

The tallest in the grove;
And on the moss-grown rock, the rose
Is opening to the Sun,
And the forest-trees are putting forth
Their green leaves, one by one.

As thou to earth, so to the soul
Shall after glories be,
When the grave's winter yields control
And the spirit's wings are free;
And then as yonder opening flower
Smiles to the smiling sun,
Be mine the fate to smile in heaven
When my weary race is run.

MISCELLANY.

From the Portland Courier.

Case of Charles B. Mason—effects of gambling.—We were in the Supreme Court a short time yesterday morning, when a case came up which excited considerable interest. The door opened, and two officers and the jailer came in, bearing in a chair a young man, whose quivering nerves, and trembling limbs, and pale and changing countenance, showed that he was undergoing no ordinary degree of suffering. A physician attended, holding one of his legs in a horizontal position, which was bound round with thick bandages. On inquiry we learnt while in prison a few days since, being without fire and rather chilly, he wrestled or scuffled for exercise with a fellow prisoner, and had the misfortune to dislocate his ankle, and fracture the bones and lacerate the muscles to such a degree, as to cause the most excruciating suffering and endanger the loss of his limb.

Not being in a condition to appear at the criminal's bar, the chair of the prisoner was placed in the aisle. The Clerk read the indictment found against him by the grand jury, charging him with carrying off a horse and chaise in March last from Portland with the felonious intent of keeping it from the owner, he having hired it to go a short distance. The Clerk closed with the usual inquiry: "Charles B. Mason, what say you to this indictment, are you guilty thereof or not guilty?" "Guilty," responded the prisoner in a low and tremulous tone. It was too low to be heard across the Court House, and the Clerk repeated the question. "Guilty," repeated the prisoner, with a tear in his eye, a quiver on his lip, and a tinge of shame on his cheek. Here Mr. Debois addressed the Court as counsel for the prisoner. He said the prisoner pleaded guilty to the indictment, and he only wished to state to the court some circumstances in palliation of the offence.

This young man, who now appeared in such unfortunate circumstances before the Court, came here last winter from a neighboring State, where he had very respectable relatives, and where he had himself been well brought up and sustained a fair character. He had no doubt this was his first offence, and he had every reason to believe it would be his last. The story of his misfortune was this. He came to this place, and was going still further eastward in pursuit of employment as a machinist in iron work. He had not been here long, when he fell in the way of a set of wolves in human shape, who prowled about this town seeking whom they may devour. Their eyes fell upon this unfortunate young man, or rather upon his purse, and perceiving that he had a little money, they grappled to him, and lugged him away to their gambling haunts. There they stripped him of his last dollar, and turned him out penniless upon the world.

He hired a horse and chaise to go a few miles out of town. He went to the place proposed and returned to town. He came within a few rods of the stable where he received the horse and chaise. But fearful that he had not money enough to pay for the use of them, and mortified, ashamed, and half distracted, he yielded to a sudden temptation to turn about and flee into the country. He was overtaken about fifty or sixty miles from here. When the officer arrived at the house where he had stopped, he had sufficient notice and time to escape, but refused to go. Gave himself up voluntarily into the hands of justice, exhibited lively feelings of peni-

tence, and said he felt better after he was arrested, than he did while the undivulged crime was preying upon his conscience.

These being the simple facts in the case, he thought the prisoner had some title to clemency from the court; for the burden of the crime must rest on the shoulders of the unprincipled gamblers who led him astray, and the burden of the punishment ought to fall upon them too. While he was up, Mr. Debois said he would mention another case of this gambling robbery, which had come to his knowledge. It was of an Englishman who came here from the Provinces at the eastward of us. These ravenous harpies discovered that he had a few hundred doubloons with him, and they immediately clutched him, hurried him away to one of their secret haunts, and took from him every doubloon and half doubloon he had in the world, and then turned him into the streets to help himself as he could.

Mr. Neal stated to the court two similar cases had come to his knowledge, and that he commenced taking measures to bring the offenders within the pale of law, but that the injured parties compromised with them and he could obtain no evidence. Mr. Greenleaf mentioned a case of a similar transaction, where an inexperienced young man was taken into an open shed, and under the cloak of gambling, robbed of his possessions almost in the face of the town.

These recitals produced a strong sensation upon the court, and the whole audience. The court unanimously and strongly urged it as the duty of all officers and citizens to exert themselves to seek out these gambling haunts, and bring the offenders to justice, that society may be protected from their depredations. The Attorney General expressed the same sentiment, and wished that names might be given to him.

The court evidently appeared disposed to favour the prisoner, under these circumstances, as much as the law and a due regard to a proper administration of justice would permit. His sentence was suspended till the next term of the court.

DIVISIONS OF THE SCRIPTURES.

The divisions into chapters are entirely a human device. This is no part of the sacred scriptures; but it is an innovation on the original. The separation into chapters was made in the thirteenth century, more than five hundred years ago, by Cardinal Hugo, to adapt it to his Latin concordance. The object was nothing more than the means of convenient reference, the readily finding any word or passage in any part of holy writ. Often very little judgment was manifested in these divisions. Frequently, they are interposed in places most improper, so as to create a complete disruption of subjects, paragraphs and sentences. Sometimes, a nominative is in one chapter, while the verb belonging to it is in some other chapter, with more than twenty verses between, with full periods; as 'I Paul the prisoner,' in the 3d chapter of the Ephesians, first verse, has its verb, 'beseech' in the chapter following, where no reader would expect to find it. We can hardly conceive this incorrect division of chapters will be retained always; and the sooner the correction shall be made, so much the better. The embarrassment, occasioned by the alteration, would not be felt long; while the division itself is a necessary one.

The division into verses is made with still less judgment. This was done in the year 1555, by Robert Stephens, a celebrated printer, in order to adapt it to his Greek concordance of the New Testament, which he was then publishing; though he had the modesty and fairness to place the numerical figures of verses in the margin only of his edition of the Bible. The Puritan translators of the Bible of Geneva, in 1557, went a step further, and placed the numerical figures of verses in the text, as we have them at the present day. This division into verses was made by an unauthorised printer; done in the most hasty manner; while this Stephens was on his journey from Lyons to Paris; sentences are broken up, and the meaning obscured by the manner in which the divisions are made. Sometimes, a verse is made to consist of two words, as 'Jesus wept,' sometimes, of only three proper names, as 'Adam, Sheth, Enoch;' and, often, the verses begin and end without the least regard to the close of sentiment. This division into verses is convenient for references; yet a much better division might be made; and it must be remembered, that it is wholly a human invention.

To many editions of the Bible, a chronology is added, or the times, before and after Christ, when the persons named lived, or the events mentioned took place. It is very desirable to know the true dates; yet the chronological part is, in many instances, more than doubtful. Even the Hebrew and Septuagint chronology differs widely, from a few years to a thousand. These dates, at any rate, are man's contrivances; for the inaccuracies of which, the original sacred writings are not, in the least degree, accountable.

The margins of many of our Bibles are filled up with references to other texts as proofs of facts and doctrines, thus proving the scripture by scripture. These vary, according to the skill and opinions of the authors of the several editions, as those of John Canne and Thomas Scott. We cannot doubt that such references will always be made as shall confirm the peculiar tenets of those who select them.

The translators have also supplied a great many words and phrases in the English version, which, it is not pretended,

are in the original. Fair notice is given of this, by printing the words, not in the original, in *italic* letters; or, for the sake of beauty for the eye, by placing a period or dot beneath such words, where elegance of appearance is studied. These supplied words, however, too often take away the strength of the original, and are unnecessary verbiage. Sometimes, an entire sentiment is added on, as 1st Epis. of John ii. 23, when the original Greek asserts, 'whosoever denieth the Son, the same hath not the Father,' the translators have taken the liberty to supply an entire new proposition, namely *but he that acknowledgeth the Son, hath the Father also.* Now, though a proposition be true, it does not follow that the converse of it is true. In every case, readers ought to distinguish what is original, from what is supplied; the one is supreme authority, the others is fallible human opinion.

Most of the Epistles are closed with subscriptions. These are placed as a final verse. Yet there is no reason to think, the apostles ever saw them. They are exactly calculated to mislead the uninformed. The subscription of the Epistle to Hebrews is this, 'written to the Hebrews from Italy, by Timothy.' The unlearned reader would conclude, that the Epistle was written by Timothy, whereas nothing more was meant than that it was sent by him. The writer, supposed to be St. Paul, says, Hebrews xiii. 23, 'our brother Timothy is set at liberty, with whom, if he come shortly, I will see you.' Six of these subscriptions are contradicted in the body of the epistles themselves, or else rendered quite improbable. The Epistle to Titus is dated from Nicopolis in Macedonia; whereas no such place is known ever to have existed in that province. These final verses are, therefore, of no authority, and of no value.

If every edition of the Bible be destined to go forth into the world with 'Notes and Comments,' it is well to let the common people know, what part is sacred, and what is human, and how to separate this mixture. Any misunderstanding or ignorance could easily be removed, if a preface or appendix, in every edition, should give notice of what is added, merely for the sake of reference. Our devout reverence for the heaven-inspired text would be increased, when it is ascertained, what is purely and wholly, the word of GOD.

[From the Trumpet and Universalist Magazine.]

ILLUSTRATIONS OF SCRIPTURE.
Hoe unto them that draw iniquity with the cords of vanity, and sin as it were with a cart rope."—Isaiah v. 18.

The figure that occurs in this passage has generally been thought of difficult application. Houbigant, that great student of Hebrew literature, explains it of sin added to sin, and one sin drawing on another till the whole comes to an enormous length and magnitude; compared to the work of a rope maker, and still increasing and lengthening his rope, with the continued addition of new materials. Kimchi, a Spanish Jew of greater repute, says on the place, from the ancient Rabbins, "an evil inclination is, at the beginning, like a fine hair string, but at the finishing like a cart rope." Bishop Lowth, to whom we are indebted for the above extracts, remarks on the passage as follows: "By a long progression in iniquity, and a continued accumulation of sin, men arrive at length to [at?] the highest degree of wickedness; bidding open defiance to God, and scoffing at his threatened judgments, as it is finely expressed in the next verse. The Chaldee paraphrast explains it in the same manner, of wickedness increasing from small beginnings, till it arrives to a great magnitude."

Adam Clarke, whose Commentary on Isaiah is little more than a second edition of Bishop Lowth's Notes, and which it was the height of presumption in him to call his Commentary, ventures, in this place, to depart from the opinion of the Bishop, and the other learned authors we have quoted. He says, "the prophet seems to refer to idol sacrifices. The victims offered were splendidly decked out for the sacrifice. Their horns and hoofs were often gilded, and their heads dressed out with fillets and garlands. The cords of vanity may refer to the silken strings by which they were led to the altar, some of which were unusually thick. The offering for iniquity was adorned with fillets and garlands; the sin offering with silken cords, like unto cart ropes."

The context justifies rather the opinions of the Jewish commentators.

IMPORTANT DISCOVERY.—Or how to kill Crows with New England Rum.—At length the ingenuity or good luck of this ingenious and lucky age has discovered one valuable use, to which ardent spirits can be applied, viz. the clearing our cordfields of crows. The first experiments have proved quite successful, and are reported in the Wiscasset Citizen as follows.

Some lads in a neighboring town within a week past highly delighted with the new law giving a bounty of 8 cents on crows, but thinking the bounty too low for powder and shot took the following method of testing the law as well as the profits by killing crows with something more sure and deadly in its effects than powder and shot, viz.—*New England Rum!* They soaked some corn in a quantity of Rum until it was saturated therewith, and then spread it in a corn field infested with crows. The boys were in ambuscade—the crows came on as usual by platoons, and commenced devouring the corn. In a few moments the young rogues had the satisfaction of seeing their sagacious foe so completely *corned*, to use their own phrase, as to tumble about in high snuff. They cautiously approach-

ed; but what was their surprise as they drew nigh to find them as drunk as David's sow, and in this situation they knocked 14 of them in the head in one forenoon! It is said the boys are still driving their profitable game; and *crow* prodigiously over their rapacious foe who surrender to them without firing a gun.

Don't owe every body.—If you don't wish to fail in business, don't owe every body. Better owe one man a thousand dollars than to owe fifty men five hundred dollars. No man ever transacted business well with fifty unreceived bills besieging him every day. The man you owe ten dollars will be ten times more clamorous than the man you owe a thousand. What then can be done with fifty such?

COPARTNERSHIP.

CHARLES TARBELL and THOMAS G. JEWETT, have formed a Copartnership and have taken the Store (near the Bank) recently occupied by the former, in Gardiner.

April 27, 1830.

NEW BOOKS.

FOR sale by WILLIAM PALMER, Young Emigrants;—Scott's Sermons;—Leonora;—Parley's Tales of Animals;—Indian Rights and our Duties, an Address by Heman Humphrey, D. D.;—Arts of Life.

April 29.

NEW GOODS.

20 CASES NEW GOODS adapted to the season, such as are usually found in a Dry Goods Store, just received and for sale at very low prices by TARBELL & JEWETT.

April 27, 1830.

ADMINISTRATOR'S SALE.

BY Order of the Hon. HENRY W. FULLER, Judge of Probate for the County of Kennebec, will be sold at public auction at the residence of Widow Emma Barker in Hallowell, on Saturday the 5th day of June next at 2 o'clock P. M. so much of the real estate belonging to the estate of Clark Barker, late of Pittston, deceased, as will raise the sum of one hundred and fifty four dollars and sixty-three cents. Said real estate is the same now occupied by said Emma, and is subject to her right of dower. Terms of sale made known at the time and place aforesaid.

18

JOHN BARKER, Adm'r.

SHOES.

A PRIME assortment of Ladies Kid and Prunella SHOES; Bronze French Kid do. a new article. Also, Misses and Children's SHOES, just received and for sale by TARBELL & JEWETT.

April 27, 1830.

LOST.

LOST, somewhere between Brunswick and Portland—supposed near the latter place—on the evening of the 24th or 25th of March, a brown cartridge paper package, sealed with red sealing wax, and directed to Mr. JOHN DAVIS, Portland. The package contained an order on the State Treasurer for \$18 and sundry prizes, in whole and quarter tickets, amounting to \$29 and 32 cts. The finder shall be suitably rewarded upon leaving the package with Mr. John Davis, Lottery Broker, Portland, or the subscriber in Gardiner.

Gardiner, April 9, 1830.

P. SHELTON.

NOTICE.

THE Subscriber informs his friends and the public, that he has established himself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise. A residence of ten years in Maine has rendered him familiar with the advantages and interests of that state, which he trusts will afford peculiar facilities to those unacquainted with the Market. Particular and personal attention will be paid to Sales of Lumber, Country Produce and Merchandise generally.

Advices respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his care.

SAMUEL J. BRIDGE.

Boston, April 17, 1830.

REFERENCES.

Mr. James Bowman,
Messrs. W. R. Babson, & Co. } Gardiner.
E. H. Lombard, Esq. Hallowell.
Hon. James Bridge,
Chas. Williams, Esq. } Augusta.
Messrs. Vose & Bridge.

MISS E. H. CLAY,

WILL open a School for young Ladies the 3d of May in the building formerly occupied by Cobb & Willson. The course of instruction will include the various branches of education—Reading, Spelling, Writing, Arithmetic, Grammar, Geography, History, Natural and Moral Philosophy, Chemistry, Rhetoric, French language—plain and ornamental Needle-work; and Painting, &c. &c.

April 13th, 1830.

SCHOOL.

THE subscriber respectfully informs the inhabitants of Gardiner and vicinity, that he will open his School for young Ladies and Gentlemen, in this village for the season, in the old Masonic Hall, (so called) on Monday the twenty-sixth of April next. Instruction will be given in all the branches commonly taught in public Schools, viz. English Grammar, Arithmetic, Geography, Penmanship, Rhetoric, History, Geometry and Algebra, and the Latin and Greek languages. Terms of tuition from \$3 to \$4.50 per quarter. While he solicits the patronage of the public he humbly and thankfully acknowledges all past favors.

GEO. C. WHITNEY.

Gardiner, April 2, 1830.

JOURNAL OF HEALTH.

PUBLISHED twice a month, \$1.25 per annum, or sixteen numbers, can be had for one dollar, remitted post paid to SAM'L. COLMAN, Portland, Agent for Maine. Jan. 5.

HAYNE'S & WEBSTER'S SPEECHES.

THE celebrated Speeches of Messrs. HAYNE, of South Carolina, and WEBSTER, of Massachusetts, in the U. S. Senate, printed in one pamphlet, for sale by P. SHELTON, at the Gardiner Bookstore.

March 10

TO STONE MASONS.

SEALED PROPOSALS will be received until the 12th May next for the erection of such bank-walls on the lands of the United States in Augusta, as may be required—said walls to have one fair face, to be laid in Thomaston Lime Mortar and in a workmanlike manner; all the stones of said walls to be of fresh colour, no dark coloured stones to be used in the faces of said walls—and the whole work to be neatly pointed. The walls will probably be from 5 to 9 feet in height, and from 18 to 20 inches in thickness. Proposals will state the price per superficial foot, measured on the face of the work. Payment to be made, when the work is finished.

Proposals (post paid) will be received at the Arsenal in Augusta.

Augusta, March, 1830.

6w—13

STREETER'S HYMNS.

SOCIETIES and individuals can be supplied with STREETER'S HYMN BOOKS, in any quantity, at the lowest prices, for cash, by P. SHELTON.

Gardiner, May 6, 1830.

NOTICE.

JOHN SOULE has taken a house in Augusta, near the west end of Kennebec bridge, and has good accommodations for Travellers and Boarders. Good attention will be paid to those who favour him with their patronage.

Augusta, March 10, 1830.

COPARTNERSHIP.

GEO. EVANS and EBENEZER F. DEANE, Counsellor and Attorneys at Law,

HAVE formed a Copartnership, and will attend to the business of their profession at the office lately occupied by the former, in Gardiner.

Oct. 1829.

TO PRINTERS.

FOR SALE at this office a second hand Ramage Printing Press.

March 11.

SCHOOL FOR UNIVERSALISTS.

THE great increase of this denomination of Christians within a few years, and the frequent addresses now making to it, both of individuals and societies, render it highly desirable and even necessary, that an Academy should be established, for the benefit of the order.

This subject was laid before the last General Convention and met their unanimous approbation. The Convention was of the opinion that it ought to be located in the vicinity of Boston for the purpose of accommodating the greatest number. They supported preaching constantly, and last season erected a neat and convenient meeting house, so elevated as to have a high basement story, under the whole of it, designed for a school room. The expense of finishing the room will probably be six hundred dollars. It will accommodate when finished two hundred scholars.

The society, on account of their recent great expenses, feel unable, at present to finish the room; and as the public sentiment seems to demand the immediate establishment of an Academy, they have concluded by the advice of the ministers of this vicinity to endeavor to raise by subscription a sum sufficient for the purpose. The proprietors will cheerfully give a lease of the room for ten years, on condition that it shall be finished and fitted up for a school. Those friendly to the cause propose to raise the money on the following terms:—

1st. Every person who shall subscribe five dollars or more, shall have a right to vote himself, or by proxy, in the election of a board of Trustees.
2d. As soon as a sufficient sum of money shall be subscribed, a meeting shall be called, and due notice given for the choice of Trustees, whose duty it shall be to procure Instructors, superintend the School, &c. &c.
3d. If more money should be raised than expended in finishing the Room, it shall go to establish a permanent fund for the benefit of the Institution.
Hobart, March 20, 1830.

PROPOSALS.

For publishing by subscription, the Works of THE LATE REV. JOHN BISHOP, Pastor of the Unit Universalist Church and Society of Portland, Me.

WITH A SKETCH OF HIS LIFE.

IN offering this work to the public, it seems necessary to observe, that the lamented author enjoyed the confidence of the denomination of Christians, of which he was a distinguished and efficient member, and that "this praise was in all the churches." He was well known to the community in general, and his talents, erudition, zeal, and piety, in clearly stating, logically and learnedly defending and illustrating the truth, moral excellence and purity of the Christian Religion, by his conversation, his preaching, and his example, are well remembered by all who enjoyed his society or his ministerial labors.

Of the work here proposed, it needs only to be remarked, that it will comprise biblical history, the distinguishing doctrines and precepts of the Gospel, and the practical duties of Christians, together with some expositions of difficult passages.

It is devoutly and truly desired, that wherever this professed volume may be received and read, the ordinary ministrations of the word of life may also be enjoyed. But should this be the case, it will really occur to all who are friendly to the diffusion of religious knowledge, and the building up of Zion, that a work of this description will be a valuable acquisition to the library of every student of the Holy Scriptures, and the constant companion and daily source of spiritual strength to the pious and devout family circle.

CONDITIONS.

The proposed work will comprise a volume of about 500 pages, will contain a SKETCH OF THE AUTHOR'S LIFE, written by an intimate friend; about 35 unpublished Sermons; some Expositions of difficult passages of Scripture; a few pieces of Poetry, and some miscellaneous articles, and will be affixed to subscribers, full bound, at \$2.00 per copy.

It will be printed on good paper, with small pieces of type, and put to press as soon as a sufficient number of subscribers is obtained to defray the expense of publication.

Agents who will become responsible for six copies shall be entitled to the seventh, and in the same proportion for a greater number.

Persons holding subscription papers, will please return them to the Editor of the Argus Portland, by the first of June next.

Portland, March 1830.

NOTICE.

THE subscriber respectfully informs the gentlemen and ladies of Gardiner, Hallowell, and Augusta, and the vicinity, that he still continues to carry on his business opposite the Gardiner Hotel, in all its various branches, viz. Steaming and Cleaning all kinds of Woolen Cloths, Colouring Silks and Crapes, and removing spots of all kinds. Carpets and Table Cloths dressed, &c. &c.—And while he solicits the patronage of the public he humbly and thankfully acknowledges all past favors. All orders promptly attended to.

N. B. Satisfaction given or no pay received.

DANIEL H. JOHNSON.

Gardiner, March 18, 1830.

WANTED.

FOR the season, beginning April 15th next, an active young man of good habits capable of taking care of a Clap-board Machine and Saw Mill, for whose services fair and generous wages will be given. For further information apply to

EBENEZER STEVENS.

Montville, March 1, 1830.

YOUNG ECLIPSE.

THIS beautiful and thorough bred Horse, of a bright bay colour, black mane, tail and legs, with a star, and both hind feet partially white below the pastern joints; seven years old in May next, 15.1 hands high, with a great shire of bone and substance, was sired by the celebrated Horse AMERICAN ECLIPSE, his dam by "Eaton" (a son of the celebrated Eclipse Horse High Flyer) imported by Mr. Winthorn. His pedigree is to be found in the Stud Book. (Vol. II. Page 355.)

YOUNG ECLIPSE was bred by Jonathan Gardner Esq. of Eaton Neck Long Island, New York. His first stock will be two years old this spring, and are of great promise, \$200 have been refused for several of his colts at the age of twelve months. Said Horse will stand the ensuing season at his stable on the farm (recently Thos Rice Esq.) in Winslow, County Kennebec, where all gentlemen desirous of aiding in the improvement of the breed of Horses, are invited to call and examine him.

R. H. GREEN.

Gardiner, Nov. 21, 1829.

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers Insurance Company, in Boston, will insure Houses, Stores, Mills, &c. against loss or damage by Fire. E. F. DEANE.

Gardiner, Nov. 21, 1829.

PRINTING.

Of all kinds executed with neatness at this Office.

CHRISTIAN INTELLIGENCER.

TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent or other person, procuring new and good subscribers, and ten per cent. will be allowed to agents on all expenses collected and forwarded to the publishers, free of the first year's subscription.

No subscriptions received for less than six months, and all subscribers are considered as continuing the subscription, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the direction of the publishers, until all arrears are paid.

All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.